

Reflexive Stabilization

A potential challenge to the framework of The Analytic of Transliminality, specifically regarding Reflexive Stabilization, might be raised as follows: "How can you claim that birth, life, and death are 'moments' that constitute the Ego? The Ego does not 'create' these moments of Reflexive Stabilization seems to suggest. It is a clear, biological, empirical fact that a person is born, lives a full life, and then experiences organic death. The Ego, as far as can be objectively and empirically determined, comes after birth. How, then, could the Ego 'create' this 'moment'?"

In response to this challenge, it is important to clarify that while there is indeed a biological birth and death, this is not the primary focus of the theory of Reflexive Stabilization or The Analytic of Transliminality. The issue arises from a misunderstanding of what is meant by "engagement" in this context and a misunderstanding of what is meant by the "Ego." The Ego does not "create" in the sense of bringing into being out of nothing. Rather, the Ego is the site at which being expresses itself.

Whether the Ego directly engages with the experience of birth—the event itself—is a question that need not detain us here. This is because, for most of us, memory does not provide access to this event in an explicit way; we cannot reconstitute the event of our own birth imaginatively as we can with other events.

The ontological existentiality of the phenomenologically engaged and genealogically grounded Ego does not engage birth as a biological situation. The Ego's engagement with the concept of "birth" is either: From the perspective of another, which, while important within The Analytic of Transliminality, pertains to a different context. As a concept of 'birth', which is an idea or conceptualization. This conceptualization, however, is crucial to the Ego's denial of saturated emptiness, as it provides a perceived beginning point, a "moment" around which it can structure its illusory self.

In terms of the Ego—its sense of mineness, of being a "self"—this conceptualization of birth plays a role in constituting the illusion of a separate self. The Ego engages with its own birth as a conceptualized event, serving as a constituting principle in the formation of its self-identity, a process driven by its fundamental being of denial. Experience, as mediated by the Ego, is inherently structural. For example, consider an individual who has been cheated on in a relationship. This event may have such an intense impact that it formulates a particular perception within the Ego—a defensive mechanism projecting the event of "being cheated on" onto future

partners, regardless of their actions. This projection is a manifestation of the Ego's tendency to attach to being, creating patterns and structures in its attempt to maintain a stable self. Over time, this perception is "funded" by various encounters that seem to validate it, even if the partner is not actually cheating. The individual might interpret innocent behaviors as signs of infidelity, leading to a moment where they believe they have "caught" their partner in the act. This "funding" is the process by which the Ego reinforces its existing structures, further solidifying the illusion of a self under threat. The individual's experience is shaped by their perception, which projects past harm onto present situations. This perception is structurally similar to the original event, giving it meaning and emotional resonance. The structure was created by the Ego, through its being of denial, to defend against future harm by attempting to control and predict the flow of experience.

The Ego is that which experiences; it engages with structures formed by perception. Perception, in this context, is a manifestation of the Ego's attempt to grasp and solidify the flow of being, creating the illusion of separate entities and events. It determines forms of encounter, engagement, and involvement by delineating and defining boundaries based on previous experiences, all within the framework of its being of denial. Thus, a fundamental aspect of the Ego is structural engagement, a process driven by its need to create a stable and predictable world in the face of saturated emptiness.

If structural engagement is part of the Ego, then birth, life, and death as "moments" are fundamental structures that formulate the possibilities for the Ego's engagement with being. These "moments" are not objective events but conceptual constructs that the Ego uses to create a narrative of a separate self. The Ego engages with its own birth conceptually, as a perception. The apparent factuality of one's own birth comes via: Reports from others. Observations of others' births, which are themselves often reported rather than directly experienced. These reports and observations are then integrated into the Ego's self-narrative, reinforcing the illusion of a linear progression from birth to death.

In this way, the Ego can create the illusion of a world by having delimited perspectives, perspectives that are ultimately manifestations of its being of denial. Reflexive Stabilization is the theory that the Ego depends upon the production of "moments" by perception, which is itself a function of the Ego's need to solidify and structure the flow of being, so that it has a way to proceed in the world as if it were its own phenomenon, separate from the fundamental groundlessness of saturated emptiness. These moments,

however, are not static but are constantly arising and passing away, revealing the inherent impermanence that the Ego attempts to deny.

Extending this elaboration beyond a response to empirical challenges, it is important to clarify misconceptions: The being of the human, understood as the Ego, is not "interwoven into the fabric" of "the world" in the sense of a pre-existing, objective structure. The Ego has a form of engagement, a being of denial, but it cannot be accurately described as engaging with the world in a predefined way, as if there were a separate world existing independently of it. Discussing "a world out there," separate from the Ego, is nonsensical within this framework, as the very notion of a separate world is a product of the Ego's activity.

Instead, engagement should be understood as pointing toward the way of Ego, a way that conveys meaning through the hermeneutical circle, a process driven by its being of denial. It is not about interacting with a pre-existing world but about how meaning arises through the Ego's engagement with being, an engagement that simultaneously creates the illusion of a separate self and a separate world. This highlights the need to avoid implying a dualistic or externalized concept of the world or engagement, where the world is something "out there" that we interact with. Instead, the "form of engagement" refers to the Ego, a way of being that reveals itself through the hermeneutical circle, without implying a strict subject-object relationship, as both subject and object are products of the Ego's activity.

The being of the human, understood as the Ego, is not an entity that encounters a pre-existing structure called "the world." Rather, it is a form of engagement, a way of being, a being of denial, that reveals itself through each instance of meaning, each articulation that points us toward what we, through the illusion created by the Ego, call existence. This engagement is not a given, nor can it be taken as a static relation to something outside itself. What reveals itself through this engagement is what calls forth meaning, a meaning that is constructed by the Ego in its ongoing attempt to create a stable self in the face of saturated emptiness. To speak of "existence" here is to enter the hermeneutical articulation of belonging and changing—a perpetual unfolding of meanings, generated by the Ego, that point not toward an external world but toward the very conditions under which meaning itself arises: the Ego and its denial of saturated emptiness.

Belonging" and "changing," as experienced through the Ego, are not sequential moments but co-constitutive expressions of its being of denial: Belonging is the form in which the Ego finds itself always already situated—not in a world but in relation to what shows itself as meaningful through its own activity. It articulates the relationality of the illusory self, a relationality

that is constructed and maintained by the Ego. Changing is the elastic ekstastic multidimensionality of the Ego, a manifestation of its inherent instability and its constant striving to maintain the illusion of a self. It is the way in which the Ego denies the "nothing-there" of Saturated emptiness, opening up the potential for meaning to reformulate and leap into new articulations, creating the appearance of a dynamic and evolving world. Together, these articulations form the hermeneutical circle, where appearances relate to other appearances, and each meaning, generated by the Ego, reflects and reshapes the next, perpetuating the cycle of attachment and denial.

At the heart of this structure is the invocative call, not as a discourse between subject and object, but as the directional pull that reveals the Ego's ownmost way of engaging with Being, an engagement driven by its being of denial. The call is not toward something external, nor does it aim to draw things into relation with a pre-existing self. Instead, the invocative call is the very expression of the Ego's engagement with being—a pointing, a drawing, a coming-into-being of the illusion of a separate self and world. Through this call, meaning emerges not from an external encounter but from the potentiality always already within the engagement, the potentiality for the Ego to create meaning through its denial of saturated emptiness.

The Analytic of Transliminality describes this form of engagement—the essential structure by which meanings come to be and are, a structure that is ultimately the Ego in its denial of saturated emptiness. It is not that things exist in a world and we engage them; rather, meanings show themselves in relation to the Ego's engagement, an engagement that creates the very notion of separate things and a separate world. Thus, the existentials of being-along-the-way-to-be is precisely this: a process not of external encounters but of the Ego revealing itself as it expresses itself through its ownmost potentialities, potentialities that are shaped and defined by its being of denial. This is the process of the self-attachment of being, the process that is at the heart of the Ego.

In this context, Heidegger's concept of "Being-in-the-World" ("in-der-Welt-sein") may be seen as too constricting for the existential analytic of the Ego. While the notion of the hermeneutical circle is derived from Heidegger, his reliance on "Being-in-the-World" limits his understanding, as it does not fully account for the being of denial that characterizes the Ego. We replace this with "going-along-the-way" to emphasize the dynamic and processual nature of the Ego and, more fundamentally, "being-with-in-and-as" to highlight its relational and ultimately illusory structure. Here, "going-along-the-way" is akin to his notion of existentiality, but further emphasizes the Ego's constant striving and its denial of saturated emptiness, and "being-

with-in-and-as" corresponds to "in-der-Welt-sein" but clarifies that the "world" is not a pre-existing entity but a construct of the Ego.

In conclusion, the being of the human—understood as the Ego—is characterized by a form of engagement, a being of denial, that is not about interacting with an external world but about the unfolding of meaning through engagement itself, an engagement that creates the illusion of a separate self and a separate world. This perspective reframes our understanding of the Ego, experience, and existence, emphasizing the intrinsic processes that constitute the Ego: the self-attachment of being, the denial of saturated emptiness, and the creation of an illusory reality. This understanding, the core of The Analytic of Transliminality, ultimately points us toward the fundamental groundlessness, the "nothing-there," that the Ego both conceals and, paradoxically, reveals.